

THE WORLD CONFERENCE FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER



SECOND MEETING OF THE ADVISORY COMMITTEE REPORT OF THE SECOND DEPUTATION TO GREAT BRITAIN THE CALL FOR A TRUCE OF GOD

"ἵνα πάντες ἐν ᾧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῶν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

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A.D. 1914

AT the General Convention of the Protestant Episcopal Church in the United States of America in 1910, the following resolution was adopted:

WHEREAS, There is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him: RESOLVED,

That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord JESUS CHRIST as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention.

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THE WORLD CONFERENCE FOR THE CONSIDERATION OF
QUESTIONS TOUCHING FAITH AND ORDER

MEETING OF THE ADVISORY COMMITTEE
IN NEW YORK, MARCH 12, 1914

THE Committee was called to order by the Chairman, Rev. William T. Manning, D.D.

Present: Rev. W. H. Roberts, D.D., of the *Presbyterian Church in the U. S. A.*; Rt. Rev. Morris W. Leibert, D.D., and Rev. Paul de Schweinitz, D.D., of the *Moravian Church in America, Northern Province*; Rev. Newman Smyth, D.D., and Rev. Williston Walker, D.D., of the *Congregational Church*; Rev. W. C. P. Rhoades, D.D., of the *Northern Baptist Convention*; General Ralph E. Prime, of the *Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western Section*; Rev. R. D. Lord, D.D., of the *General Conference of Free Baptists*; Rev. Peter Ainslie, D.D., of the *Disciples of Christ*; Rt. Rev. Francis Hodur, D.D., of the *Polish National Catholic Church, representing the Old Catholic Churches of Europe*; Rev. James I. Good, D.D., of the *Reformed Church in the United States*, and Rt. Rev. R. H. Weller, D.D., Rt. Rev. D. H. Greer, D.D., Rev. W. T. Manning, D.D., Rev. Francis J. Hall, D.D., George Zabriskie, and Robert H. Gardiner, of the *Executive Committee of the Commission of the Protestant Episcopal Church*, and, by invitation, Dr. John R. Mott.

The minutes of the last meeting were read and approved.

The following report is greatly condensed from a stenographic report and has not been revised by the speakers.

THE CHAIRMAN: The next business will be the report of the Deputation to Great Britain and Ireland to the Executive Committee of the Episcopal Commission.

Dr. Ainslie read the following report:

Report of the Deputation appointed by the Protestant Episcopal Church to the Churches of Great Britain and Ireland:

DEAR BRETHREN: In May, 1913, the Commission of the Protestant Episcopal Church on a World Conference on Faith and Order appointed a deputation of non-Episcopal ministers to visit the communions, other than the Anglican, of Great Britain and Ireland in the interest of the proposed conference. The deputation consisted of Rev. Dr. Newman Smyth, Bishop J. W. Hamilton, Rev. Dr. J. H. Jowett, Rev. Dr. W. H. Roberts, and Rev. Dr. Peter Ainslie. Bishop Hamilton and Dr. Jowett could not go on the mission because the former was detained on account of the illness of Mrs. Hamilton, and the latter was prevented on account of pastoral and other engagements.

The remaining three left New York by the steamship "Rotterdam" of the Holland-American Line, at noon on December 30, 1913, and, after a remarkably pleasant voyage, reached London, *via* Plymouth, on the evening of January 7, 1914. Rev. Tis-sington Tatlow, Secretary of the Archbishops' Committee of the Church of England on the World Conference, who had been appointed to act in association with the deputation, had arranged a programme for our conferences, and rendered invaluable service to us throughout our tour.

Our first day was spent in giving interviews to the leading religious and secular papers of London. A number of these gave several columns to our mission, and all were of a sympathetic character. The publication of the interviews was both satisfactory to us and helpful to our cause.

The day following our conferences began, and we first met at the Whitefield Tabernacle a large group of representatives of the Swanwick Free Church Fellowship, over which Rev. Richard Roberts presided. This organization has in its membership about three hundred young ministers of the non-Anglican Churches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to reëxamine and, if need be, reëxpress for our own time the fundamental affirmations of the

faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church." Our order of procedure established in this conference, and in the main adhered to in all succeeding conferences, was for each member of the deputation to speak relative to the World Conference, Dr. Smyth leading off, with Dr. Roberts and Dr. Ainslie following in succession. A printed statement of our mission, which we had carefully prepared, was given out to each person in the audience. Then the meeting was thrown open for questions, and, in informal fashion, every phase of the proposed World Conference was brought out and fully discussed.

This first meeting was followed by a conference with the officials of the Presbyterian Church of England at their headquarters on East India Avenue. Over this meeting Rev. Dr. Benjamin Bell, Moderator of the General Synod, presided.

In the evening of January 9, Rt. Hon. Sir Joseph Compton-Rickett, M.P., gave a banquet to the deputation in the Whitehall Rooms of the Hotel Métropole, in the name of the Free Church Council of England. More than a hundred guests were present, and among them Rt. Hon. Sir Thomas P. Whittaker, M.P., Rt. Hon. Sir Albert Spicer, M.P., Rev. Principal A. E. Garvie, Rev. Dr. John Clifford, Rev. Principal W. B. Selbie, Rev. Dr. F. L. Wiseman, Rev. Principal G. P. Gould, Rev. Professor A. S. Peake, Rt. Rev. Bishop E. R. Hassé, Dr. Rendel Harris, Rev. Tissington Tatlow, and others of distinction. Besides the host, Rev. Dr. F. B. Meyer gave an address of welcome, and, responding to the addresses of the deputation, Rev. Dr. J. H. Shakespeare, Rev. Principal Forsyth, and Rev. Dr. J. Scott Lidgett spoke. This served as a splendid introduction to our mission. So ended the first day of our conferences, and others as fully crowded with engagements followed.

The deputation met on succeeding days official representatives of the Primitive Methodists in their headquarters at Holborn Hall, over which meeting Rev. Dr. Thomas Mitchell, of Southport, presided, Rev. Professor A. S. Peake and other well-known members of that communion being present. From there we went to Memorial Hall and met official representatives of the Congre-

gational Union of England and Wales. Rev. Principal W. B. Selbie, of Oxford, was in the chair, and Principal Forsyth, Sir Albert Spicer, and others took part in the meeting. A conference was held with the Committee on Unity of the Anglican Fellowship at 92 St. George's Square. Here Rev. A. E. J. Rawlinson presided. This Fellowship is similar to the Swanwick Free Church Fellowship, only its membership is confined to young men of the Church of England.

Our next programme took us into Scotland. Arriving in Edinburgh on January 14, we were guests at a luncheon in the home of Dr. and Mrs. A. H. F. Barbour, 4 Charlotte Square. Rev. Principal Alexander Whyte, Professor J. Y. Simpson, and other well-known persons were present. The Bishop of Edinburgh, of the Episcopal Church in Scotland, made a brief address relative to the World Conference.

In the hall of the office building of the Church of Scotland, we met a large gathering, composed of official representatives from the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland, and other Scottish Churches. In the absence of Lord Balfour, of Burleigh, who had been appointed to preside, but who was detained a few minutes by an important social engagement, Rev. Dr. Archibald Henderson was called to the chair. Responding to the addresses of the deputation, the Very Rev. M'Adam Muir, of Glasgow, Rev. Principal Whyte, of Edinburgh, and Rev. William Park, of Belfast, spoke, the meeting closing with a unanimous vote of thanks to the deputation, and appropriate closing remarks by Lord Balfour.

In order to meet the representatives of the Christian Unity Association of Scotland, Professor and Mrs. A. R. MacEwen gave a tea at their home, 5 Doune Terrace. This association has recently issued its tenth annual report. Its aim is "to maintain, foster, and as far as possible express the consciousness of underlying unity that is shared by many members of the different Churches in Scotland; to promote understanding and coöperation in Christian work generally, and particularly in dealing with those special practical problems which from time to time face the Churches;

and to remove or abate doctrinal and ecclesiastical divergences by frank and confidential discussion of historical and theological topics." A large group gathered, representing the Scottish Churches and the Episcopal Church in Scotland. Lord Balfour, the Bishop of Edinburgh, the Dean of Edinburgh, Rev. Dr. James Robertson, the president, Professor MacEwen, Professor Stalker, and others form the executive committee of twenty-four. Several of these persons made brief addresses relative to the World Conference, and members of the deputation also spoke.

A dinner was given the deputation by the Very Rev. Dr. Mitford Mitchell, former Moderator of the Church of Scotland, at his home, 39 Palmerston Place, where further opportunity was given to discuss the World Conference with the leaders of the Scottish Churches. The deputation were also guests of Sir Alexander R. Simpson, and the Rev. Principal Alexander Whyte received them at luncheon at New College, when the work of the World Conference was laid upon the hearts of professors and students.

On returning to England, our first conference was with the Welsh Calvinistic Methodists, on January 19. Rev. T. Charles Williams presided. This body is a member of the World Presbyterian Alliance. Next we met the Baptists at their headquarters building on Southampton Row, where about one hundred of the most representative men of that communion from all parts of England had been called together. Rev. Principal G. P. Gould presided. Besides the members of the deputation, Rev. Dr. John Clifford, Rev. Dr. Charles Brown, Rev. Dr. J. H. Shakespeare, Rev. J. C. Carlisle, and others spoke.

A luncheon was tendered the deputation in the Whitehall Rooms of the Hotel Métropole by Sir Robert Perks on January 20 at 1 P.M., as an introduction to the Wesleyans and the United Methodists. A hundred and twenty guests sat around the table. Among them were Rt. Hon. Walter Runciman, M.P., Rt. Hon. T. R. Ferens, M.P., Sir Norval Helme, M.P., and other members of Parliament; Rev. Dr. F. L. Wiseman, Rev. Dr. J. Scott Lidgett, Rev. Dr. Watkinson, Rev. Simpson Johnson, Rev. S. F. Collier, and other well-known ministers. This was followed by an after-

noon conference in the Wesleyan Central Buildings, where for the first time the representatives of the Wesleyans and United Methodists, in all one hundred and fifty, sat together in a union service. The Rev. Henry Haigh was in the chair.

On January 21 Dr. Roberts was obliged to return to America because of important Church engagements, and the other two members of the deputation continued the visitation. We went to Oxford and had two conferences at Mansfield College, and were the guests of Rev. Principal W. B. Selbie at dinner in the College. Here we met both Anglicans and non-Anglicans. Following this we went to Cambridge and held two conferences in Westminster College, besides being the guests of Rev. Principal John Skinner at luncheon and dinner. Here we not only met the professors and students, but a large number of ministers in and around Cambridge came to the conferences. Dr. Smyth saw here, and in Oxford and Edinburgh, a number of eminent scholars, who expressed their interest and willingness to coöperate in the creation of a new irenic literature, and have now under consideration plans for the preparation and editing of such.

Returning to London, we met with the Association for the Promotion of the Unity of Christendom in the home of Mr. Athelstan Riley, 2 Kensington Court. This association was established in 1857, and its purpose is "to unite in a bond of intercessory prayer members both of clergy and laity of the Roman Catholic, Greek and Anglican communions," looking forward "for their healing, mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic." It represents the High Church party of the Church of England, Mr. Riley being its Master, and Lord Halifax, Sir John W. Buchanan-Riddell, and other High Churchmen composing its committee.

A conference was held on January 22 with the Friends at their headquarters in Devonshire House, over which Mr. Charles Irwin Evans presided, where both men and women were present. Thereafter Dr. Smyth returned to Oxford for further conference and to be the guest overnight of the Bishop of Oxford at Cuddesdon Palace, while Dr. Ainslie held conferences with the Moravians

at their headquarters on Fetter Lane, over which the Rt. Rev. Bishop E. R. Hassé presided, and with the Disciples of Christ, which were in three groups—Mr. Tickle of Edinburgh presiding at one, Mr. R. W. Black being host at another, and Rev. Leslie W. Morgan being host at the third.

In the name of the Free Church Council, Sir Joseph Compton-Rickett, the incoming president, tendered the deputation a farewell luncheon at the Hotel Métropole. Here we summed up our work among the non-Anglicans, and were pleased to accept their offer of naming Rev. Principal A. E. Garvie, Rev. Dr. F. B. Meyer, and Rev. Dr. J. Scott Lidgett, as conveners to bring the Commissions in communication with one another after they have been named in the spring and summer meetings by the various communions visited in England and Wales. An advisory committee will then be organized to confer with the Archbishops' Committee of the Church of England, and with the Commission of the Protestant Episcopal Church in America. The Commissions of the Churches in Scotland and Ireland will make arrangements for their coming together in due time.

On invitation from the Archbishops' Committee of the Church of England, the deputation met with them in the Upper House of Convocation, the Bishop of Bath and Wells presiding, the Bishop of Oxford, the Bishop of Ely, and other members of the committee being present. The Bishop of Bath and Wells delivered from the chair an address to the deputation, which was responded to, followed by a conference. The next evening Dr. Smyth was the guest overnight of the Archbishop of Canterbury at Lambeth Palace, where he also met the Archbishop of York and the Bishop of Winchester, and had opportunity fully to talk over with them the proposed World Conference and the problems of Church statesmanship to be met.

Our last engagement was with the Churchmen's Union, which met in the home of Sir Richard Stapley, 33 Bloomsbury Square. The purpose of this union is "to encourage friendly relations between the Church of England and all other Christian bodies." This union was inaugurated in 1896, and belongs to the Broad Church party of the Church of England. Its president is Sir C.

Thomas Dyke-Acland, and Lord Grey is its first vice-president. But in this meeting Canon T. L. Papillon, of St. Albans, presided. Several non-Anglicans were present and took part, among them Rev. R. J. Campbell, of City Temple.

In this recital we have presented our method of work, and the results are as follows: On this tour we met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men, availing ourselves of every opportunity to make known the plan and scope of the World Conference on Faith and Order. We are grateful that under the providence of God our mission has been remarkably successful. In all instances our message was sympathetically received, so that we are able to report that from all of the conferences we have definite promise of recommending to their annual meetings the appointment of Commissions on the World Conference.

We left London at noon on February 1, 1914, for America, *via* Southampton, sailing on the steamship "Prinz Friedrich Wilhelm" of the North German Lloyd Line, reaching New York, after a stormy voyage, on the afternoon of February 10.

Such was the task assigned us, and we take pleasure in herewith submitting the report of the accomplishment of the task, praying the blessing of our Heavenly Father upon what we have tried to do in the interest of a closer union of His House.

NEWMAN SMYTH, *Chairman.*

WILLIAM H. ROBERTS.

PETER AINSLIE, *Secretary.*

To the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order.

Rt. Rev. C. P. ANDERSON, D.D., *President of the Commission.*

Rev. WILLIAM T. MANNING, D.D., *Chairman of the Executive Committee of the Commission.*

ROBERT H. GARDINER, *Secretary of the Commission.*

THE CHAIRMAN: Every one must have listened with deepest thankfulness to the result of this visit. We cannot help feeling that everything tended providentially toward the accomplishment of far more than any of us would have thought it reasonable to

expect. Perhaps it is only an indication that, deeply as some of us believe in this undertaking, our faith is not yet great enough, that far greater faith than any of us yet have is justified; certainly it seems to have been in the visit of this deputation. We should all like to hear further expressions in regard to that visit.

DR. SMYTH: I can hardly express too profoundly my own convictions in this matter. It seems to me that not only in the larger relations but in the incidental things, there is a higher power pointing the way and using us as pawns on the chess-board to lead us toward a larger combination than we ourselves could be conscious of, so much so, that even in the things we were doing from day to day I found myself in a singularly peaceful and restful state, as though I were but a spectator in the very things we were doing, and I want to echo the remark you have just made, that perhaps we have not had faith enough in our own movement. I want to say also that it is a matter of much satisfaction at my time of life to come back to this meeting feeling a reassurance in my own personal faith in the providence and presence and power of God and His Spirit, and if I do not give any other impression, I should like to communicate this to all of you, realizing the need not only of more wisdom in our councils, but also of a certain boldness of faith coming through this conviction.

I leave Dr. Roberts to speak about Scotland. He understood the situation there as nobody else did, and it was largely due to his efforts that we had so successful a result; but I want to read a few sentences from a long article on the World Conference on Faith and Order which was published in "The Scotsman:"

"Many went to that meeting in the spirit of doubt regarding this new Utopia; but all doubt vanished as Dr. Newman Smyth and Dr. Roberts set forth with conviction and passion the vision of unity which has now arisen above the horizon. In the history of Christendom no movement ever had in it so great possibilities of bringing a world-wide revolution to the birth; and the people of Scotland may well follow its future development with the greatest interest. . . . When the ideal of Christian unity rises above the horizon no Church can be true to its trust and refuse to see it. . . . When the Conference meets, there will be scarcely any

Reformed Church found outside it; it would be an Ecumenical Council of what is now a divided Christendom."

Those extracts reflect sentiments which were uttered to us, especially in Scotland, over and over again by a great many of the leading minds. And now, with regard to England, I will be as brief as possible, for we have a great many things to consider. First of all, when we reached Plymouth we met the full height of the Kikuyu controversy. I think that was fortunate. It not only gave to our mission greater publicity, but also it set the message of the World Conference, by contrast against the dark cloud of controversy, in a very favorable and commanding position and light; so that what might have been to us, if we had planned it, the most inopportune moment for our mission, proved to be the moment of God's providence.

Now, as to this world-wide problem that is coming up over and over again in missionary fields, it seems to me that here again that Kikuyu Conference and the action of the Bishop of Zanzibar are themselves an instrument and a means of the working out of a higher design. In the larger strategic purpose individuals hardly count; they represent certain forces, each represents a force, and all together represent problems which have got to be dealt with, and it seems to me to be brought into the very centre of the arena where all Christendom must be interested to a large extent.

Of course this created at once a very serious condition within the Church of England, and also in the relation of the non-Anglican Churches to the Church of England, a condition which might not only cause a great deal of divisive controversy within the Church of England itself, but which has in it the peril of arraying in even sharper antagonism such forces as would naturally be glad of an opportunity to assert their own position outside the Church of England.

The Archbishop of Canterbury has done three things. In the first place he has done what almost everybody expected he would do: he has taken the matter at present out of any judicial process. That he could do very easily. He has persuaded the Bishop of Zanzibar, and the Bishop of Zanzibar has consented, not to press his charges. The Archbishop might have dropped the matter;

he could have said: "This scheme is a tentative scheme, nothing is certain about it, and obviously these charges are not in condition to be pressed, and the Bishop of Zanzibar does not care to press them," and so he could have washed his hands of it and let it go, but instead of that, and I think with a great deal of wisdom, he has taken in the whole situation, and perhaps has made up his mind that it is time to let all the larger questions involved in it be threshed out; so that he has done further these two things: he has distinguished those matters which perhaps are local and pertain to the African situation from the larger questions involved therein, and he has referred those larger questions to the consultative body of the Church of England; that is, the body which was reconstituted at the last Lambeth Conference, which represents not only the Church of England, but the whole Anglican Church, including the Protestant Episcopal Church of this country. The Bishops of this country are entitled to four seats in this body, but they have not availed themselves of that right.

Now, this is the second thing he has done: he has referred those larger questions to that body, and he has freely and fairly and clearly presented the questions involved, and, thirdly, he has used a sentence which almost escaped notice in the papers, to this effect: that in the consideration of these larger questions very possibly points may arise which will require a larger deliberation and a wider representation of the voice of the English Church than that consultative body furnishes. Then he adds that with regard to the situation in East Africa counsel may be given them which they have a right to expect, which it would not be fair not to give them, and which in fact it would be impossible not to give them; and he has said also that these larger questions relate to other persons and other things than the Bishops in East Africa and to missionaries of "other branches of the Church of Christ," so that he has put these larger questions before the whole Christian world, so far as it was in his power to do so, and especially before the whole Anglican Church.

Now, that is the situation which involves great possibilities and also very great peril. Of course it resumes the controversy; it had subsided a little after the first outbreak, but it has renewed that

—the Bishop of Zanzibar is by the providence of God doing to the full extent of his abilities his part, and he is doing it so as to press the issues. A great many of the representative men, men of large influence, are beginning in one way or another to make themselves heard, and I noticed in my last English paper that Longmans advertises a set of one-penny tracts to be written by men who say they want to present the matters irrespective of the Kikuyu situation, although they call them “Kikuyu Tracts,” but they are going to take up in that series all the issues—we have not begun to talk of them ourselves, because we felt we had a good many matters of more importance to talk of first. One of these tracts is “What is our Deposit?” You know how we use that phrase, “a deposit entrusted to us”—“faith once delivered to the saints.” That is in itself almost a controversial phrase; and so with all these topics, which is a very long list. Of course, there are some of the more fundamental questions which we think by common agreement on all sides ought to be taken up first, such as the nature of the Church. We should seek unity by going down to the trunk and the roots in the common ground of our faith, instead of beginning at the top and attempting to tie the branches together with a string, which would be a merely external federation.

The missionary problems, not only at Kikuyu but elsewhere, compel all Churches to reopen the discussion of Christian Unity. The immediate task in preparation for the World Conference is to promote by all possible means the spirit of conference rather than that of controversy, and to direct the discussion into channels converging toward ultimate unity.

I am not going to enlarge on this situation in the Church of England. There is not going to be any schism. In view of this controversy within the Church of England, the attitude of the Non-conformists may be said to be that of expectant attention. They have had a feeling of the utter hopelessness of any inter-relationship, outside of personal ones, with the Established Church, and out of that feeling of hopelessness arose not only indifference, but also, owing to other conditions, a great deal of bitterness. The fact that impressed them was that from the United States comes a depuration representing not only non-Episcopal churches, but sent by

the authorization and at the invitation of the Episcopal Church, and they say: "If they are beginning to do that in America, if they see any gleam of hope, that may mean something for us," and I think that very fact, more than anything we did ourselves, seemed to lift up the situation and change the atmosphere.

Now, in this condition, we took pains to say to them that we wanted not only their coöperation, but their counsel, that we felt that this was altogether too much of an undertaking for us alone, and that in the preliminary stages and the preparation of it we wished their advice and help. And I might say that we took pains, rather they took pains, not to leave any loose ends, and we have obtained assurances that they will appoint Commissions as fast as they can, and members of the Advisory Committee, and then — this was not necessary in Scotland, but in England — we brought up the question: how is this work going to be continued in England? And they came to this agreement: we will select three men to see to it, when the thirty or more Churches in England, Wales, and Ireland appoint Commissions and members of the Advisory Committee, that those members of the Advisory Committee are in touch with one another, and then they expect to get into correspondence with us; and they picked out three of the very ablest and most representative men to do that very thing.

Now, the situation is this, and it is one reason why our deputation came home with such a burden of earnest thought of our work at home. I think my colleagues will unite with me in saying that we feel that the very possibility of controversial haste over there might force us to hasten our pace a little bit here, or to take action enough to keep ourselves ahead of the procession and not let it get by us, so that it will control us and we shall be compelled to make undue and disastrous haste at the end; but at least so that we can give direction to it, and keep the movement going within the lines which have been in our minds from the beginning. I think just at the present moment they rather look to us — I am speaking of the Nonconformist Churches now — to give them a note or a sign, as the expression is, that we are "on the job," and for that reason it was a very great gratification to me personally, and to my colleagues, that after the very careful examination

and discussion which the Executive Committee of the Episcopal Commission gave yesterday to the first drafts of a proposal of a call for a Truce of God, and especially to the very helpful and cordial coöperation of the Bishop of Fond du Lac, the Committee to which that Executive Committee referred the two drafts are agreed on one which will be presented to this meeting, and that also seems to me to be another of those coincidences that show the guidance of the Almighty. I am sure that, to speak very freely, it never entered my head in coming down here that it would fall to the Bishop of Fond du Lac and me to draft that resolution, and I want to thank you, Mr. Chairman, for putting me on the committee with the Bishop of Fond du Lac. I think you were an instrument of Providence in doing that, and I think the Bishop will agree with me that from the first we made a new start; instead of trying to rewrite the drafts that were submitted to us and taking from the many phrases what seemed to us advisable, we simply took a new start, arising from some of the suggestions which were made at that meeting yesterday, and then it seemed to me to form itself, so that when it was written out we instantly said, "Well, that is just what we want." Then we went over it very carefully, looking at every phrase and word and trying them, to see how it might strike here or there, and when the right thing came, we all of us seemed to see that it was right; so that I am gratified that without any discussion the Executive Committee this morning has adopted that resolution; and I hope that this Advisory Committee will do so, because, though it has faults that must be overlooked, I am afraid that even the alteration of a phrase or a word might disturb the proportion of it and perhaps not make it as effective as it is.

Now, just one word with regard to the literature. Some of us have felt from the beginning that the work that needed to be done was the creation of a new irenic literature. There is a lot of it scattered about in various magazines and books, but to get that together in a way which will be educative is very important, and it is a work that necessarily must be confined within the possibilities of this body, and within the strict lines of this preparatory stage of it, so that the Publication Committee must feel them-

selves somewhat limited in their powers; and yet the most important work is within their scope, and I am glad to know that they are taking measures to advance in that direction. But beyond that is the work that needs to be done with more freedom and without any official responsibility, by scholars outside, so that it may be perhaps rather a side issue, and I did something which you did not command me to do: I talked over that matter with various men in whom I had confidence, from three universities, Oxford, Edinburgh, and Cambridge, and I found in each of those universities the very man who already had that idea in his mind, —one of the Presbyterians from Edinburgh, a Church of England man from Oxford, and a Congregationalist and Presbyterian also, if we needed it, in Oxford,—men who at once said that they would take editorial supervision of the publication of a series of pamphlets and books, just with that irenic purpose, each one to be written under the sole responsibility of its author. We are trying to work that out, although it will need some time to do it.

THE CHAIRMAN: We have listened with the greatest interest to Dr. Smyth, and now we should all like especially to hear Dr. Roberts.

DR. ROBERTS: It was a regret to me that I was obliged to return earlier than my brethren. I count it, however, a very great privilege to have been permitted to share in this effort for a visible manifestation of the unity of the Church of Jesus Christ. The two weeks that I was permitted to spend in Great Britain with the deputation can always be counted by me among the most fruitful weeks of my life, and the future will make manifest the work that the deputation has been enabled under the guidance of God to accomplish, to be increasingly made evident through the years. I speak as I do because of the spirit with which we were met. It was the spirit of recognition of the unity of Christians. In no one of the interviews was there a word said that could have been regarded as in opposition to that spirit.

I am to say something particularly about Scotland, and I must confess that I went to Scotland, and so did my brethren of the deputation, with a little anxiety. Some Scotchmen have the habit of asking questions on important occasions which prove troublesome in the answering, but, if anything, we were met with greater

kindness and larger sympathy in Scotland than in England. Scotland had made thorough preparation for our visit, so that we were able on a single day to meet the representatives of all the Christian communions in that country. They took the trouble especially to invite the representatives of every communion, and they were represented without exception. One reason for the sympathy which was felt toward us as a deputation was the connection between Scotland and the Protestant Episcopal Church in the United States.

We met in the Church House of the Church of Scotland. There were about 150 persons present; there were representatives of the Presbyterian Church of Ireland as well as of the Scotch Churches, and the entire meeting was of such a character as to make it clearly evident that Scotland felt that it had as a nation a large relation to the movement. The gentleman who moved the resolution of thanks, the Very Rev. M'Adam Muir, a former Moderator of the Church of Scotland, referred to the Protestant Episcopal Church in his remarks in connection with the resolution, and I venture to read a word or two from his brief address:

“The deputation comes, strange to say, as representing a communion which, we think, does not always request ministers of other communions to be its representatives,—they come from the Protestant Episcopal Church of America,—and they are welcome as coming from that communion. It may be known by some of those present that the late Principal Campbell, of Aberdeen, in an admirable work upon the Eldership of the Church of Scotland, calls attention to the Protestant Episcopal Church of America as one of the most apostolic, the most evangelical, and the most to be imitated communions that we have in existence. Those are the words of an eminent minister of the Church of Scotland, and I think we can bear them in mind now. It is also a curious thing, although probably it affects scarcely any of those present, that the Protestant Episcopal Church of America is the daughter of the Scottish Episcopal Church.”

I referred to the anxiety that we had with reference to our visit to Scotland, in the possibility that we might be asked to answer questions which might be troublesome. At the Aberdeen Council

of the World Presbyterian Alliance one of the most prominent men questioning concerning this World Conference was a minister of the Irish Presbyterian Church, who was chosen President of the Alliance. We waited with considerable interest for his remarks, and you can understand how greatly I was gratified when he took an unequivocal position in favor of the Conference, and I repeat a word or two from his address, that you may get the viewpoint of a very thoroughgoing Presbyterian. This is from the stenographic report of Mr. Park's remarks:

“For one thing we are approaching a union among the Churches to-night from a different standpoint from which we have usually approached the question of union. It was generally from the side of Christian life and work. It has been coöperation in our work at home or coöperation in the mission field from which we have expected union to arrive among the Churches at home. We are approaching it to-night from another standpoint. It is from the standpoint of doctrine and ecclesiastical discipline,—that is to say, the proposal now is that the various Churches by their representatives should meet together to discuss those doctrinal points and those ecclesiastical points upon which they differ, so as to come to some kind of mutual understanding and agreement. That is a very different matter. I think it is a very important matter, and the mere fact that it is a new way of approaching this great subject of union should commend itself to us very much and make us hope and pray that by God's blessing it may be successful. A second thing which is very interesting is that this invitation comes to us from the Episcopal Church of America, and that the Episcopal Church (and I suppose and I hope it will be joined by the Episcopal Church of England) is coming to us not to ask us to come within its communion and join it and recognize Episcopacy, but has come to ask us to meet with them in conference to discuss that question as well as other doctrinal or ecclesiastical questions that may arise. I presume that the only proper way of entering into this great conference is that no Church shall come already committed or saying: ‘Here is something that all of you must accept before you continue this discussion,’ but that all the Churches which enter it will enter it with a readiness to learn everything

about their doctrine, their discipline, and their order, brought under discussion in order that, if possible, we may come to some friendly agreement. I think it is right that we as a Presbyterian body, and that the whole of the Presbyterian Churches in the world, should welcome a proposal of this kind."

Thus you see that I came, greatly encouraged, back to this meeting to-day to report for that family of Churches to which in the providence of God I am specially related.

Now, as to the general situation: I am more than ever convinced of the wisdom of the advice given by the Presbyterian General Assembly of the United States of America, that all discussion of topics which are coming before the Conference should be put a stop to. Some of these private conferences — of course, I am only speaking from my own knowledge — have not resulted in a satisfactory manner. There were one or two of them held in Philadelphia, and things were said privately which had a sting and left an irritation. There are men who are so constructed — and they are in all Churches — that they are naturally polemical, and as soon as you raise these questions that have been so long matters of controversy to the front, even in private conference, you will find men who will take certain positions, and after they have once taken them, they will not move from them. I advise that discussion be not engaged in. With reference to irenic literature, some literature is irenic and some is not; some men try to be irenic, but everything they do is polemic, they cannot help themselves. So I advise very great caution both as to literature and as to conferences.

One thing I wish to emphasize, and that is, that wherever I have been, both in the United States and Great Britain, the laity are intensely interested in the proposed Conference, and they heartily believe in it. That was true in England; I found laymen of the High Church and Broad Church, whenever the Conference was mentioned, heartily supporting the idea and entirely willing to put to one side for the time being all feeling of bias and wait for the Conference. I think you will find the laity in all the Churches in Great Britain, by a very decided majority, in favor of the Conference, and I know that is the case in the United States so far as

my own Church is concerned. Whether they would be willing to accept the result is another matter, but they are willing to confer, and to leave the results of the Conference to the guidance of the Spirit of God. In consulting both with laymen and clergymen on both sides of the Atlantic, I think it is the duty of the Commission of the Protestant Episcopal Church to cease the use of language which implies that the Conference is a great many years off. If you continue that sort of speech, you will never hold the Conference, in my opinion. I feel that you could have a preliminary conference in 1917 with great advantage, and that would be a decided step in advance, and it would aid every true interest that we have by having in the city of New York in 1917 a preliminary conference, if not a conference of the entire Christian world. I want you to take that into consideration, especially in view of the fact that the next Lambeth Conference is to be held in 1918. That will be a most important gathering of one of the largest unities in the Catholic Church, and why could we not have as preliminary to that meeting a gathering in this city of representatives of the various Churches which by that time shall have agreed to the World Conference. We are all the time in this Advisory Committee saying : "Oh, we don't intend to make any other than tentative plans, and we are waiting for the coöperation of more of our Christian brethren." As I look at things, the best way is not by a gathering of this Advisory Committee for stated meetings, but by a preliminary conference of the men actually named by the Churches to take this matter into consideration. Let the Advisory Committee of the Commission of the Protestant Episcopal Church all work towards a conference of the consenting Churches about 1917. The result will at once be an increase of interest, and further the question of leadership in the movement will be settled, and the whole Christian world will begin to think : "Well, there is a good deal in this matter, after all." And so far as the Presbyterian and Reformed Churches are concerned, I think Dr. Park, in the address a part of which I read to you, is sufficiently in touch with the whole situation to indicate that they will heartily come into the movement. The eleventh Council of the World Presbyterian Alliance is to be held in September, 1917,

and in this country, and I know that we could get a very large portion of the delegation to that World Alliance to be constituted by their respective Churches as the representatives of the Churches in any preliminary conference that might be held.

Take this into very careful consideration. I emphasize what I have said about the need of fixing the date and the place; I feel in my inmost heart that the question is one connected with a crisis; you must take hold of this matter and make certain things positive, and move toward a fixed place and date. Even if it is only a preliminary conference, well and good.

THE CHAIRMAN: We have heard with great interest what Dr. Roberts has said, and we all know how much of that wonderful response made by the Churches of Scotland to the visit of our deputation was due to Dr. Roberts himself.

Dr. Roberts has spoken wise words to us as to doing everything in our power to avoid any previous discussion of the matters to come up at the Conference. I am profoundly convinced, as Dr. Roberts is, that this is one of the most important elements for the success of our undertaking. Any discussion of the points which are to come up at the Conference must be premature. We cannot emphasize that too strongly, and by avoiding such discussion we are practically having that sort of "truce of God" to which the paper which Dr. Smyth has read referred, and the longer such discussion is postponed until it can be had in such an atmosphere as this Conference contemplates, the more gain there is for the whole cause of Church unity.

As to the preliminary and informal conferences suggested, my own idea is that the only safe and altogether helpful line for those informal conferences is for them to meet, not to discuss the questions which the World Conference is to consider, but for them to meet, and those I do not think can meet too often, simply to consider the World Conference plan itself, not go beyond that, and so long as they confine themselves to that no possible harm is done, but very great good, because there is the discussion of the Conference and the plans of the Conference and the idea of the Conference, and the thought that it is possible for Christians, however much they may think that they differ, to look forward to

getting together in order to discuss these questions. That is a matter we can always discuss safely, and the thought of which always unites men and does not divide them, and the position which they take then is a position looking toward Christian unity.

We have the great pleasure of having with us Bishop Hodur, of the Old Catholic Church. As you remember, we have recently received a communication from the Old Catholic Churches in Europe informing us that they have officially appointed their Commission, and I may say that that action was very largely through the personal good offices of Bishop Hodur, who was present at the conference and represented our movement.

BISHOP HODUR: I am one of the Commission appointed by the conference of the Old Catholic Churches which was held last September. This matter of a World Conference was discussed at a meeting of Bishops and representatives of the Department of Theology of Berne and the Seminary of Holland, and it was decided by the Bishops and representatives of those Churches to participate in this movement and help to do what we can in this grand work for the unity of all Christian and Old Catholic Churches. I come to-day just to come in contact with the representatives of the Christian and Catholic Churches in America. I want to know what my duty is in this matter, what can be my part as a representative of the Polish Catholic Churches of America. I want to try to do my part in this work. What can I do, and how can I do it with you in this great movement to unite the Christian and Catholic Churches of America and of the whole world? That is all I can say now. I was not prepared to address you, except to say a few words. Duty calls me again to Scranton, but I am ready at any time to do what I can for this movement. I thank you very much for your patience, and I say, "God bless and God speed you in your great work for the unity of all the Christian people of the world."

THE CHAIRMAN: I thank Bishop Hodur for what he has said, to which we have listened with the deepest interest. Now, Dr. Ainslie, we should like to hear from you.

DR. AINSLIE: I only want to mention several impressions that may be of value to us in furthering our own work. One was the

publicity that our work received on the other side. The day after landing we employed a newspaper bureau to furnish us with clippings about what was being said of what we were trying to do. They were to furnish us two hundred clippings for so much, and you may be surprised to know that we are nearly up to that number. Judging by our American papers, we thought we would have about two dozen, or maybe forty or fifty. I think that is an index of ripeness, and indicates the hunger of our brethren on the other side of the water for Christian fellowship. Several papers gave us two or three columns; one gave us a page and a half, and really so much has come in that I am sure my colleagues have not read them all, and I know that I have not. It marks the degree of interest. That is what I want to emphasize.

I also want to endorse what you said a moment ago in regard to creating an atmosphere. I can't help but feel that all proper statements that are put out regarding this work help to create an atmosphere for Christian unity. Then I want to emphasize, too, what Dr. Smyth mentioned, the hopeless condition that faces many of the non-Anglicans, and how our going to them on this mission seemed to bring a permanent hope. Of course we have not the same hopelessness here, but we have very complex conditions here, and I cannot help but feel that similar conferences would have the same effect among our own people.

I remember at the banquet that was first given us by the Free Church Council that Dr. Meyer said: "You have no idea what the value of this gathering is to British Nonconformists. We have never had a meeting like this in our history. There are men from all parts of England here, and really, if nothing was said at this banquet, I mean no public speech, this would be a great affair." Then, in the course of his remarks, he said: "This banquet to-night marks a distinct epoch in British Nonconformity." And he pointed out men at the table, this leader, and another, and another,—men who had never sat around a common table before were now sitting there together and in the very best of friendship. In most of the conferences we had it was a very common expression after the conference broke up for men to say: "We have never had a conference like this; you do not know what good this has done our

own work, just to sit down here and talk together over the very thing we are hungering for."

So I am led to feel that this whole matter has been in the providence of God, that it has come at the right time, and that we were led by His Spirit in doing just the things that we tried to do. I hope very much that some plan can be entered into that will enable us to hold conferences in America. We would have to be careful as to the men selected for holding such conferences. They must be men that are cautious and wise and catholic in their sympathies, but I believe that there are enough such men in our various Churches, and in planning the conferences we could select certain centres,—going at it cautiously. It ought not to be a wholesale plan, although it might be a wholesale plan before we got through. We should watch closely the results, and if those results are anything like the results we had on the other side, I think we can press it all over this country and it will result in great good.

I feel that God has led you in this movement and did lead us while we were on this mission, and now that the great open door is before us, may it be that we shall enter that open door under His guidance.

DR. ROBERTS: The deputation gave a great deal of thought and a great deal of prayer as to what was our obligation in connection with the Church of England. We had no mission to that Church. Dr. Ainslie has perhaps given some of you the impression that we were uncertain as to what we ought to do in that matter. I do not think there was any uncertainty as to what would be the obligation of courtesy, so we prepared a joint letter and sent it to the Archbishop of Canterbury, and the Secretary ought to furnish you with a copy of that letter, that you may know how your deputation began the work of its approach to the Church of England, because out of that letter came the movement which has been referred to.

THE CHAIRMAN: General Prime was present at one of those meetings in Scotland, I believe.

GENERAL PRIME: Only a meeting of the Alliance. That was the formal presentation of the matter to the Alliance, and I did it as commissioned by the Conference that met here last May. I pre-

sented all the papers, made some remarks in connection therewith, and it was referred to a committee of which I happened to be a member, known on the other side as the Business Committee. Its report was made to and adopted by the Alliance recommending this project to the consideration of all the Churches that were allied with the Alliance and asking them to take it up. That was the utmost power of the Alliance itself.

DR. HALL: Dr. Roberts has suggested a plan of a preliminary conference in 1917. Subject to the qualification which the Chairman has already expressed, I heartily believe in the good policy and feasibility of such a gathering. I think it is exceedingly important, now that the movement is growing and widening, that something shall be done without too long a wait that will be big enough to bring all this scattered host together and keep them together, and pointedly interested in the great undertaking. It should be so conducted, however, as not to bring in the subjects which are to be brought before the official World Conference.

Dr. Smyth spoke of the delicate situation which existed in England on the arrival of the deputation, and he indicated the wonderful tact with which the deputation converted what seemed to be a difficulty into an opportunity, and this illustrates what we ought to bear in mind all along. We all know that there are inveterate causes of discord in Christendom to-day, and that they may come forward in spite of any truth we try to enforce, and there will be flashings up, bitter words, and impatient utterances. But we can do this same thing again and again and again, no matter what anybody says. No matter how fierce the wind may seem to blow at a given moment, let us spread our sails to it and use it instead of being overcome by it. These excitements and flashes do not constitute a new situation, but are merely revelations of the situation we are trying to remedy. Therefore we must bear with all these things and insist upon it that it is not an occasion for fighting, but an opportunity for a great move towards peace.

As I think of what has been done in so short a time, and as I think of this gathering here and of the gatherings we have heard of in England, gatherings that, as has been rightly said, no one ever dreamed of having before, it seems to me that we should be

filled, every one of us, with the immensity of the opportunity, and that each one of us should do what he can to make other people feel what we feel here, and to realize what it all signifies, and work with might and main, believing that nothing for which Jesus Christ prayed in His dying hour is impossible.

BISHOP GREER: I am sure I voice the judgment of everybody who has listened to these most interesting reports. It has strengthened in me a conviction which has been growing for some time, that this movement is not the work of the Episcopal Church or anybody human, but that it is the work of God, and I think that the hope for the confirmation of it is the fact that that conviction has been spreading among Christian people, as these gentlemen have reported.

There was a time, not long ago, when leading representatives of the various communions of Christendom felt that an organic unity or an outward or visible expression of the unity of Christendom was not to be desired. That feeling still persists, but it is not so persistent or so general as it was, and the hope of this movement is the growing conviction that these brethren have reported to us in England, and as we feel here, that it is no longer a desirable thing that Christendom should be divided, and that it is desirable that Christendom should be united, and that this movement—whatever we may call it, or however it originated—is the work of God.

Now, the best preparation we can make for a conference in the near future is to encourage that feeling more and more. You, brethren, have made us feel that it is very much in evidence on the other side of the water; it is more or less in evidence here. Let us try in every way to deepen it and to spread it, that it is not our work at all, but that it is the work of God, and that it is a desirable thing that God is going to bring about some time, and perhaps some time soon.

Now, I have two fears, one that we may go too fast, and the other that we may not go fast enough. I know we all feel, those of us who are here, that it is the work of God, and that if we could have a large conference animated by that same feeling, the outcome of it would be in every way good, and would contribute to the con-

summation of this great movement. We want to wait upon God as God's Spirit leads us, and we do not want to be too timid or slow in waiting on God as His Spirit leads us. We want to have faith enough to follow His leading, and we do not want to be too precipitate, but just to go as God guides us. It is clear to me, what I can do, and I propose, not this spring, the present duty upon me this spring is such that I cannot take it up, but in the fall, if God spares my life, I propose to have conferences in my own house with my brethren here in New York of every ministry, Greek and Roman Catholic and Protestant and all, not to discuss, but simply to try to deepen the conviction that union is desirable, hoping in that way that we shall be able to do something to prepare the way for a conference, a large conference, of persons who are like-minded.

I feel deeply indebted to these brethren for what they have done, and profoundly thankful to Almighty God for the way in which He has guided them in their delicate and difficult mission abroad, and for the most encouraging report that He has enabled them to present.

THE BISHOP OF FOND DU LAC: I have the same feeling all of you have, that God Himself has prepared the way for a conference, and prepared it by teaching us in the first place not only the necessity of it, but teaching us to desire it, to realize the necessity for it, and when we begin to realize the necessity for it and to desire it, I am sure in God's good way something will be done to show us the way of obtaining this conference. I am intensely hopeful about it and confess also to being very anxious about it; what I am afraid is that our enthusiasm will make us too precipitate; I am afraid our enthusiasm will drift us into a conference, or something approaching a conference, which will be divisive and which may stir up controversy. I am particularly afraid that we shall go in with a very small fraction of Christendom. Now, when I say that I am hopeful, I don't mean hopeful merely here in America among Anglo-Saxons. We have all been surprised here at home, we have all been treated to a delightful surprise in Great Britain. I do believe we are going to be treated to a great surprise from the Continent of Europe, and I do not think we ought to bind ourselves down in any way by being in a hurry.

If we push too quickly, we can get our little gathering here of men who are like-minded, prayerfully earnest men, and the thing may be repudiated by the people that we supposedly represent. We may get together here and have a few conflicting elements that will stir up discord, and find that, although it is a majority of those who might be interested in the movement here, it is a very small minority of the Christian world. I think we must be careful about that. It is not only that the way is being prepared, as the Bishop of New York very clearly stated, by God through the agency of these Commissions, but I think God Himself led us as to the manner of the Conference and the subjects to be discussed at the Conference.

BISHOP GREER: Do you think it would be worth while if even a very small fraction of Christendom could be impressed with the desirability of the thing? If even that could be done, would not that be a definite step worth while?

THE BISHOP OF FOND DU LAC: It would. Any desire for unity, in my judgment, is a priceless thing. On the other hand, I think some here know that every effort at unity in the Christian world since the Reformation has produced a new denomination; so far as I know, every effort at unity has produced a new split.

BISHOP GREER: Do you not think it is true that a large part of the Christian world hitherto has rejoiced in its separation and is now beginning to feel that the time is coming when there should be unity, that separation is not good but that unity is?

THE BISHOP OF FOND DU LAC: I think that is true of the leaders; I would not want to say that it is not true of the rank and file, only I am afraid of overestimating our strength a little. I think it would be well to have these conferences in a small way; I would like to see them going on all over this land, the primary purpose being to stir up a desire for unity. That was very ably presented to us by Dr. Ainslie a couple of days ago, a plan which I hope may be carried out effectively. I think, too, that it is possible to go just a step further and begin not with a discussion of our differences, but to see if we can in some way or other come to some conclusion, as suggested by Dr. Smyth this morning, come to some clear conviction not as to what the ministry is, not as to

what the sacraments are, not what faith is, but what the Church is. It is a marvellous thing to me that in the old Apostles' Creed there should be nothing said about the ministry and the sacraments, but that there should be embodied in it the Holy Catholic Church. I think we ought to go right at work and get at a rock-bottom understanding of what the Church is, and perhaps in the end we shall find that in the Church itself are included all these functions which we disagree about, but if we can once get a grasp of what we can agree on as the Church, I think we can follow it out; and I would say, with all due deference to the Pan-Anglican Conference and the Bishops and the Protestant Episcopal Church, for all of whom you know I have great respect and affection,—I should think that the less said about apostolic belief and functions, the better. If we can get down first that we know ourselves what the Church is and begin to agree as to what grace is, and as to what the functions of the ministry are, then, I think, in time we may be able to reach the ministry itself and the sacraments, and reach them not with fear, but looking forward to a discussion of them with delight because we are sure we have the basis on which we can stand. The difficulty now is the shifting foundation, and we want to get down deep at the foundation to begin with, and then by following it up we shall find that it is a normal development, a live springing up, as Dr. Smyth expressed it, from the root in the first place.

THE CHAIRMAN: I am going to ask the Bishop of New York if he will be kind enough to offer a resolution of thanks on the part of the Advisory Committee, in the name of which that deputation went.

BISHOP GREER: I move that the Advisory Committee greatly appreciates the efforts of the deputation to England, acknowledges its indebtedness to them for the earnest and faithful way in which they have discharged their trust, and also expresses its profound gratitude to Almighty God for His providential guidance and for the encouraging report which they have made.

THE BISHOP OF FOND DU LAC: I would like to second that motion most heartily.

By a rising vote the motion was carried unanimously.

DR. ROBERTS: I would like very much, as a member of the Advisory Committee, to have the committee pass a resolution of thanks to the Rev. Tissington Tatlow for his services in behalf of the deputation.

THE CHAIRMAN: I would like to say that in speaking of this matter to our Executive Committee at its meeting on Tuesday, Dr. Smyth referred most happily to the services of Mr. Tatlow, and stated that among the many things which might seem to be happy accidents, but which we know much better than to regard as mere accidents, was the fact that, as it might seem, Mr. Tatlow happened to be present at a meeting of the Advisory Committee at which this deputation was appointed, and that he there and during his visit in this country received his real inspiration in regard to this cause and became personally and profoundly convinced of the value and the meaning and the hope of this undertaking, and Dr. Smyth referred to that fact as one of the things which went to show that the hand of God was in all this, for he said that it would be impossible, the deputation felt, to exaggerate the help and services which Mr. Tatlow, from his peculiar position in relation both to the Church of England and to the non-Anglican churches in England, and also from the fact that he is the Secretary of the Students' Movement, was enabled to render.

DR. AINSLIE: And I would like to add that of the thirty-one groups which have been named, he had provided for meetings for at least two-thirds of them before we reached England and aided us on all the others, so that he was invaluable to us.

By a rising vote the motion was carried unanimously.

AFTERNOON SESSION

THE CHAIRMAN: Dr. Mott, we should like to hear from you.

DR. MOTT: In the first place, I am very favorably impressed by the revised message to the followers of Christ throughout the world as I scanned it here this morning. To my mind it seems to have met admirably the various questions which were raised at the other meeting of a few days ago. That message will do untold good in all quarters. In the second place, I want to express my conviction that this deputation which is to be sent to the Continent of Europe and to the Levant should be backed by our special intercession up and down our various Christian bodies that are already affiliated in this movement. They have the most delicate and difficult task that we have thus far undertaken, and we simply must not fail; if we fail here, it is going to be very far-reaching in its effect on our future negotiations. I am entirely at one with those who have expressed themselves as to the method, that is, that we adopt a method as we go forward that will keep the doors open. If we discover that certain of those bodies we are approaching are not ready to do other than to exchange views, we will not press them with an invitation. There are others, however, that are ready for an invitation, and we cannot get them too quickly so long as we do it wisely, because that in turn will help to unlock some of these other bodies. I do not anticipate any serious difficulty in dealing with these noble Lutheran communions of Germany, Norway, Sweden, Denmark, and Finland, nor with the reformed bodies in Holland, Switzerland, France, and Italy. I anticipate difficulty, but not serious difficulty. My negotiations of the last twenty years with these very peoples, in building up the International Christian Student Movement, have shown me that it is not without great difficulty that you can forward a negotiation with these conservative bodies, but I always came away much richer than I was when I went to them. I have come to attach the largest value to their point of view, to their thoroughness of processes, and to the genuineness of the life of those Churches, and

it is worth all that it costs to go through the very difficult and at times baffling paths which we have to travel to carry some of those bodies with us as Anglo-Saxons. When you once win them, you have what this movement tremendously needs for its anchorage. So I do not anticipate that we shall not win out if we are patient, and you will come to read large content into that word as the deputation goes forward; it will not be as it was in the British Isles and as it has been here in North America; it will take a good deal longer to carry these people with us, as we found in connection with the Edinburgh Conference and with the processes that preceded that Conference.

Our wants are going to multiply somewhat as we get near these Eastern Churches. I think the lines of least resistance will be found by beginning in the Balkan States and in the other parts of the Levant, that is, Turkey and Egypt; I mean getting at these Eastern Churches, of Bulgaria, Roumania, Servia, and Greece, and the Greek colonies on the Levant coast, and the Syrian Church, and the Armenian or Gregorian, and the Coptic Church. Those will be the lines of least resistance.

I am not acquainted with the present Ecumenical Patriarch, but I met his predecessor, who was a remarkable man, in my negotiations in building up the Student Movement in southeastern Europe and the beginning of the one we now have in the Turkish Empire and Egypt. We held the conference in Constantinople, the gateway of the Mohammedan world. We had limited the total number of delegates to about two hundred. We had some fifty divisions of so-called Protestant Christianity, and then we had members of all the Eastern Churches, without exception, as well as students from the Roman Catholic Church, and we had every Christian communion of the world represented by a layman. We there saw the wisdom of beginning comparatively soon with the Ecumenical Patriarch, and I cannot explain it, except as an answer to prayers, that his mind and heart had been prepared, and to the surprise of everybody he opened the way very widely, not without a careful examination, however, for he examined us for about an hour, and at the last he went farther than our highest hopes had led us to expect, and he opened the door wide. For example, he

called for the president of the Theological Seminary on the Isle of Halki, and said, "I want you to arrange to give a whole day to this gentleman (myself, in this case), bring together all the students and professors, and let him lecture to them and discuss these questions." They did so, and I had a wonderful day with them. I gave two addresses in the chapel, and after the addresses the professors took me aside and spent four or five hours with me. That opened the door, that kindly act of the Ecumenical Patriarch, so that I had similar privileges in the theological colleges and seminaries of all the Eastern Churches in the Balkan States, without exception. Then he became so much interested that, with his full approval, two of his bishops, the Bishops of Pera and Smyrna, came as delegates to the Student Convention that we held in Constantinople.

The Armenians went quite as far through their highest ecclesiastics as did the Greeks, and so did the Catholic Church; we were permitted to speak in their theological colleges. If we could dig in by one master stroke and get the confidence of the highest ecclesiastics in Russia, everything else will follow easily down in southeastern Europe, so that I am prepared to say that the latter would be the more masterly strategy if we find that we can do that; if we cannot, this other is much better strategy. If we find that we are not ready to begin with Russia, we are in a stronger position when we come to Russia if we have gone through some of these other bodies that they recognize as more nearly like their own.

The main thing I wanted to say was to support what I have heard about the small conferences, initial conferences, conferences that will not embarrass anybody. I am a tremendous believer in those. I would like to have them assume such prominence in our own thought that the great gathering would recede; that we would not be so much concerned about it for a while.

Now, as to the character of those conferences, I would have it understood that they should be secret conferences, not open, not advertised; of course, they will probably get out in the press to some extent, some of them may well be advertised, but generally speaking, they should be closed conferences. As to size, I have in mind two kinds, some in which the number will be from fifteen to

twenty, such as the Bishop has suggested, calling together a little group of men that are in positions of great importance, but who will be very cautious as to how they express themselves, but there will be little groups of persons that have points of contact between them who will come and who will express themselves and will reveal their hearts and their misgivings and their hopes, and that is one kind of conference that we should have. As to the second kind, these should be much more formal, but still secret, still closed, not exceeding in number fifty. I have had much experience in conferences, and I find that where you get about fifty or less in a room they can quickly become acquainted, they become at home with each other, and you can make much more progress than if you get many more than that, no matter how important the object is.

Now, as to the number of these, I am speaking at this point of conferences that will be planned more especially by our committee here; I would say, let us begin with ten or twelve; you will see the object of these conferences a little more fully later, and also the advantages of them. I would begin with ten or twelve before I would commit myself to more, and try that out in different parts of the country; for example, two in New England, two in the Middle Atlantic region, two in the South, where we have quite a different group of churches to deal with, and who look on such matters differently from what we do here, and have certain fears that are not so much entertained here; two in the Middle West and two in the farther West, and I should like to work in two, at least, in Canada.

Now, as to the personnel of these gatherings; I am speaking of those of approximately twenty-five or fifty in number. Have each Protestant body in that area represented, and let the committee see that persons who are members of each of the Protestant bodies in that area are there, unless it be some of the very minor ones. Also let us try to have other Christian communions represented. It is more than probable that you will have the Eastern communions represented in different parts of this country, that is, the Russian, the Greek, and the Armenians, who are quite strong in a few sections of this country; it is possible that we will get some Roman Catholics, even, at these larger meetings; surely

we will get them at the little ones; I am sure of that. Let us have both clergymen and laymen, let us have both scholars and men of affairs, let us have, by all means, authorities on the different aspects of this problem we are grappling with; their number is not as great as we would wish, but there are more of them coming all the while; then, let us have a few men quite apart from what I have said, men selected for their penetration, their leadership, and their influence.

Now, the power of these gatherings. They should not be official, they are to be purely consultative, with no suggestion of authoritative action, but as free as the air.

Now, the preparation. My thought is that these conferences that I am talking about had better be under the eye of some central committee, so there will be a continuity; if you have a lot of detached conferences without some authority to connect them, we are not going to get the lessons we are trying to learn; we want to gather up all these experiences. Then, we want to continue the progression; that is, the second conference ought to be better than the first one; we ought not to have one tried here which might turn out to be a great success, and the next one be a blunder,—a blunder that they never would have made if they had known what was done at the first. The experience gathered at the first ought to be placed at the disposal of the next one, and so get it down to a science and open up the question of dealing with these projects in the most advantageous way. I am inclined to think that the plan we had in the East might work well here, of having a syllabus prepared of the various questions. Let these be preëminently conferences, and not occasions for reading of papers and giving addresses. I would say, however, that it would be advantageous to have certain papers prepared, or take certain existing papers and have them sent to everybody in advance, that they may be as fully prepared as possible for the most profitable instruction, and then let the questions be framed.

I have just been working with a committee on a syllabus for a conference on social problems to be held in the East, and the hardest part is to frame questions that cannot be answered by yes or no, questions that call for thinking and for the expres-

sion of one's thoughts in the fullest and most suggestive way. It is difficult to frame those questions, but the more work we do at that point, the better results we shall obtain. There are some questions that will be a firebrand and create a wrong spirit in the conference; there will be others irenic and yet unsupported, but there will be ways of bringing out the most instructive thoughts, even from those who will be put on the defensive, and you must work that out. I began with a syllabus and worked on it eight months; I went to nearly every missionary society in Europe and America to get their ideas. Then I sent the list out to the various missionaries and they criticised it, and then I began to make a number of changes. By the time I went to China I had it radically modified, and it was not necessary to change it much then. By doing this we shall get the questions that experience shows will draw the opinions that will help us to locate after all where they want to go, where they are tending, and where they do not want to go.

As to the plan of the conduct of conferences, I would say pre-eminently discussion. Whether you should have anything corresponding to findings or not, I am not sure. When I started on that last tour in Asia I did not expect to have them, but they took it out of my hands. Each conference said: "We are busy people; we have come together here at considerable cost and time, and we want to know where we are after all this talk; it is pleasant to meet each other here, and we have had pleasant expressions of opinion; we have spent four days, but we are busy, and we want to know where we are, and we want to put down a few things, not to bind us, but to represent how we all think we feel on interpreting these things, and what we all feel we should do."

Now, just a word about the advantages of these conferences; those are not all the advantages, but to my mind those are sufficient advantages.

First, they will help us to discover and find our guiding principles. We think we have them now, but possibly not; we may get a definition of them as a result of this patient process that will help us increasingly. Secondly, we shall become acquainted with each other's use of terms. Remember there are a lot of these bodies that are not acquainted with the use of the terms that

some of the rest that have given more attention to the problems have an acquaintance with, and we shall have to acquaint each other with the use of those terms. We have got to have a wide educational campaign before we can understand what we are circulating in print. Third, we shall become accustomed to the main idea, this main idea we are heading toward, and also with its possible implications. Some people are frightened. They are troubled more now with implications than they are with the central idea, and there are others that are not enough troubled with the possible implications of this business. I mean there are some that do not see the dangers and therefore they are not prepared to pay the price to be paid. There is no way to get to this central idea, —Christ knew it better than we do,—except that which will create an atmosphere, which is worth all that it costs—I quote the Bishop of Oxford: “The atmosphere in which we come to love and to differ, and to determine to understand. It is comparatively easy to get an atmosphere to love, but it is more difficult to get an atmosphere in which our will is brought into action, and we are determined to understand the other man, much more difficult.” Then, again, these conferences will reveal to us the leading commissions in these different areas for future purposes; you see, we are working up toward commissions and toward investigations, toward great educational campaigns and toward this great event we have talked about,—the great Conference. And sometimes, though, I would be willing to give up the great Conference if we get these other things, because we would find ourselves much farther on, if it would reveal to us the leading minds for future work, some men for writing, some for committee work, some for speaking, some for deputations. Then, again, these conferences will enable us to estimate the strength of what opposes us, the extent of the ignorance, the depth of the inertia, the strength of the prejudice, and the existence of any fanaticism; we shall discover all these by these processes.

DR. DE SCHWEINITZ: I want to bring out this thought, which seems to me to be germane to any discussion of this document,—we are right in the heart of things here, and we are very much interested in all that takes place; but do you not think that even

in our own churches there may be hundreds of the clergy who do not know anything at all about it? I believe I could go to a ministerial meeting in our county seat and guarantee that of the forty men you meet there will not be more than two or three that know that this thing has been even started. Would it be possible, in sending out this document to the Commissions already appointed, to suggest that these Commissions make a systematic effort to bring this document before the ministerial associations? There you get at once a community of interest; they are accustomed to meet together, and possibly they would take up the matter. It was exactly the same way with the Edinburgh Conference. We are all the time thinking about it. You cannot realize the amount of inertia that has to be overcome in the Church at large. It was amazing to me to find that ministers that I met constantly scarcely knew there was being prepared a conference to meet in Edinburgh till I myself brought it up in a number of associations with which I came in contact. These organizations exist all over the country, and they meet once a month at least. A document like this will be sure to be read before ministerial associations; it may bring up discussion and become the nucleus of other conferences which we hope to form throughout the country.

DR. WALKER: I believe we have already had a motion approving the letter, and if there is no other motion before the house, I so move.

The motion was seconded, put, and carried unanimously.

The statement is as follows:

*The World Conference calls for a Truce of God throughout
Christendom*

TO OUR CHRISTIAN BRETHREN IN EVERY LAND:

GREETING: We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on Questions of Faith and Order as a first step toward unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We

believe that the present world-problems of Christianity call for a World Conference of Christians.

This proposal has already received the approval and coöperation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfil.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful

disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt, and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power, and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order.

By WILLIAM T. MANNING, *Chairman*.

ROBERT H. GARDINER, *Secretary*.

THE CHAIRMAN: Dr. Good, will you present to us now the matter of the European Churches?

DR. GOOD: In regard to the Reformed Churches abroad I do not think there will be very much trouble to get official action in their case, especially if they are free Churches. Dr. Mott said this afternoon, which brings up a very important distinction, that the State Churches would be more difficult to reach for this reason, not that they are opposed to the matter, but when their General Synods meet, they are so taken up with detail business that anything like this is never brought up before them; but I think pressure could be brought to bear on them, and I would be very glad to do what I could. I am very familiar with them in the various countries of Europe. I think first of all an effort should be made with the Emperor of Germany and the Prussian Church, because if that Church favors this movement officially, it will carry with it the other Churches. They are all separated, one from the other, the Churches of Hanover and Hesse and Bavaria, they are all separated, but the Prussian Church is the official Church, and it seems to me that efforts should be made to bring pressure to bear upon

the Prussian Church, the Ober-Consistory, and Mr. Gardiner told me that several of the prominent ministers of that Church have expressed themselves favorably.

It seems to me that the first movement we ought to make is to make overtures to the Ober-Consistory of the Prussian Church and get an official declaration in favor of this movement. That would carry a great deal of influence. The State Churches would be harder to reach, just for the reason that I spoke of a moment ago: they are not accustomed to take action on questions of this kind, anything outside of the little detail work in connection with the various congregations. That is about all their business consists of, but I think that by getting hold of the Presidents, the influential men, sufficient influence could be brought to bear upon them by which they would take action.

For the information of those who may not know, I would say that the United Church of Germany, of which the Prussian Church is one, is a union of the Lutheran and Reformed Churches; it is neither one nor the other: some parts would be Lutheran and some parts would be Reformed, but mostly Lutheran, but it is the United and Evangelical Church of Germany and it exists in various states, and you would have to get—the names are difficult to get—the Ober-Consistorialrat or the Prelate, as he is called in Baden, to move the matter and then you can carry these Churches officially.

MR. ZABRISKIE: May I ask a question? The matter of interesting the German Emperor has been alluded to, on account of his influence with the State Church of Prussia. I would like to inquire whether it would be desirable in other countries, where the ruler of the country is the head of the Church, and is interested in the Church and in religious matters, whether it would be desirable to make approaches.

DR. GOOD: For instance, in Holland, it is known the Queen of Holland is interested in unity, and it would not be difficult to get her interested in this movement. Of course Switzerland is interested, but there you meet another condition, where probably fifteen of the State Cantonal churches are governed by its Consistory, and the President of the Consistory is the head of the

Church. They would have to be approached, each of them, and then there are several of them that have more influence with the others and would probably carry the others, as for instance in Germany; I think it would be very wise to approach both the Queen of Holland and the Emperor of Germany first, if possible, and the others will be easier to reach. As far as France is concerned, I think that would be comparatively simple, for the reason that the Church is separated from the State, and the Protestant Church there is divided into three sections, and I suppose it would be necessary to approach each one which comes within the scope of the Conference.

DR. DE SCHWEINITZ: Is nothing at all to be done about Dr. Roberts's suggestion about a preliminary conference in 1917, or is that to lie over for future discussion?

THE CHAIRMAN: That is as the committee may feel. I should think it would be altogether in order for it to be discussed. I doubt if the committee would want to take action with so few of its members present, but I should be very glad to hear expressions on that matter.

DR. DE SCHWEINITZ: The only thought I had in mind is this: If we carry on a propaganda for this Conference and really get interest aroused, and then nothing takes place except these smaller gatherings, will not the suspicion arise in the minds of many that we are not altogether sincere, that we just shrink back from the thing itself? I have heard that thought expressed in certain quarters, —that it is all going to end in talk, that we are not really going to get together. Now, we certainly want to be very cautious. I was very much impressed with Dr. Mott's masterly exposition of the matter, but seven or ten or twelve years is, after all, a pretty long time in this rapidly moving age, and I fear that the impression will get abroad that the movement is going to fizzle out unless there is soon a somewhat larger gathering that will gather together the results as far as we have got, and I would deplore the fact, if it were a fact, that it would get abroad in the minds of the people that we are not sincere enough to meet soon.

MR. ZABRISKIE: I sympathize very much with the remarks made by Dr. de Schweinitz, but in so small a gathering as we have

to-day it might not be expedient to take any definite measure looking toward that end. I do think, however, that this meeting may in some measure follow out the suggestions that have been made for small conferences in different parts of the country. I believe we are all in favor of holding conferences of that kind under such conditions as Dr. Mott has outlined. We know that some conferences of that sort have been held with beneficial results, and the suggestion I should like to make is whether we may not now, at this meeting, address the various Commissions whom we represent and invite them to arrange for the holding of conferences in different parts of the country under such conditions as we may be able to outline in our communications with them, conditions which in our opinion will keep the movement from getting out of hand, will tend to system in the conferences, and will lead to such results as Dr. Mott has led us, from his experience in other kinds of conferences, to hope may result. I therefore move that the Advisory Committee invite the Chairmen of the several Commissions whom this Committee represents, in conjunction with their Commissions, to arrange for small conferences for the discussion of plans and preliminary steps leading toward arrangements for the convoking of the World Conference.

THE CHAIRMAN: I would like to say to Mr. Zabriskie that a committee has been appointed, with Dr. Ainslie as chairman, to present for the consideration of the Executive Committee a plan for the holding of such conferences all over the country, and the question is whether this resolution might not be better held in abeyance until we have received the report of that committee.

MR. ZABRISKIE: I was not aware that that committee had been constituted, or I would not have presented that resolution.

DR. DE SCHWEINITZ: Would it be in order to request that at the next meeting of this Advisory Committee the subject of a larger preliminary conference be put on the docket for discussion?

THE CHAIRMAN: It is entirely in order.

DR. DE SCHWEINITZ: May I ask, then, that a record of that request be made.

THE CHAIRMAN: The Secretary will kindly take action in accordance with that request.

The Publications previous to this were:

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.
12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.
20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions already appointed to March 20, 1914.
23. Report to the General Convention of 1913 of the Protestant Episcopal Church by the Commission appointed by that Church.
24. A First Preliminary Conference.
25. Report of the Committee on Church Unity of the National Council of Congregational Churches.
26. A World Movement for Christian Unity. By the Rev. L. M. A. Haughwout.

Numbers 4-11, inclusive, and 22, are translations of Number 2 into Modern Greek, Latin, Italian, Russian, Swedish, German, French, Dutch, and Spanish.

PRAYERS

The following are Prayers which have been suggested for Public and Private Use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD JESUS CHRIST, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

